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THE HERALD OF THE GOLDEN AGE.

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ENTERED AT STATIONERS' HALL.

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To proclaim a message of Peace and Happiness, Health and Purity, Life and Power.

To hasten the coming of the Golden Age when Love and Righteousness shall reign upon Earth—by endeavouring to promote universal benevolence, by protesting against all social customs and ideas which hinder its advance, and by proclaiming obedience to the Laws of God—*physical and moral*—as a practical remedy for the misery and disease which afflicts Mankind.

To plead the cause of the weak, defenceless, and oppressed, and to deprecate cruelty, and injustice, and all that is opposed to the true spirit of Christianity.

The Members of The Order are pledged to seek the attainment of these objects by daily example and personal influence. They are divided into two classes—*Companions and Associates*—the former being abstainers from flesh, fish, and fowl, as food; the latter from flesh and fowl only.

The Minimum Annual Subscription is Two Shillings and Sixpence, which entitles each Member to receive a Copy of the Official Journal and of all Pamphlets and Leaflets which are published.

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To advocate the adoption throughout Christendom of a bloodless and natural diet, because the practice of eating the flesh of animals is:—

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All Official Correspondence in connection with the general work of The Order of the Golden Age should be addressed to the **Hon. Secretary**. If letters are addressed to the Editor delay may occur in the acknowledgment, as he is sometimes away from Headquarters.

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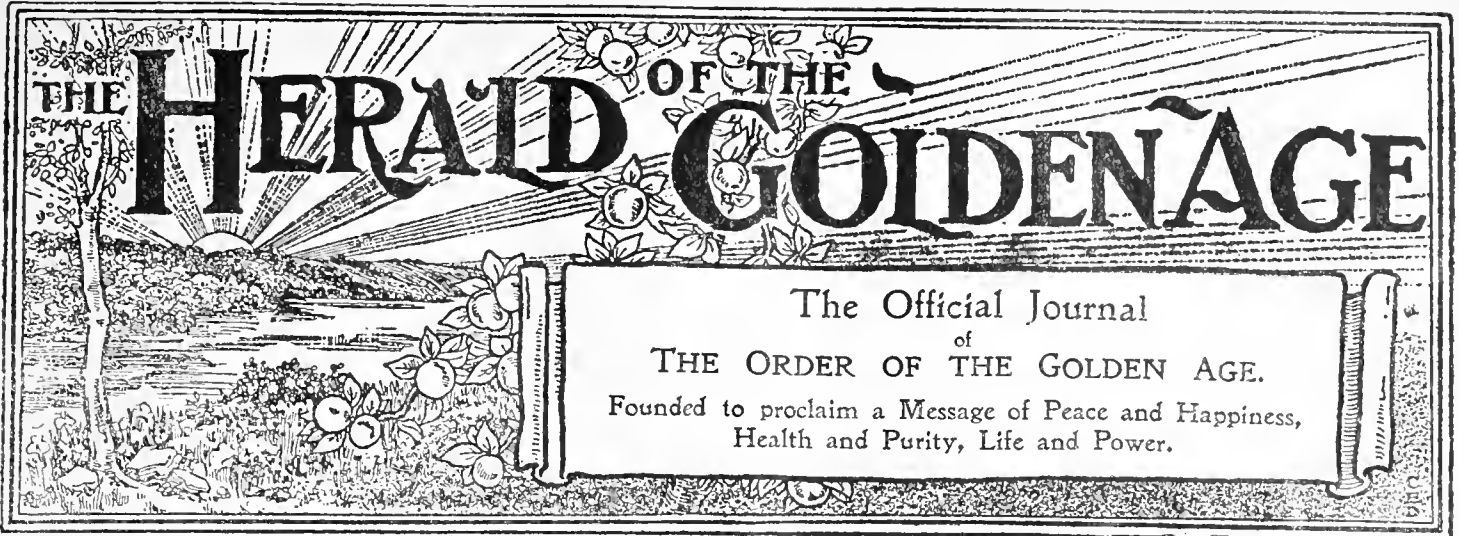
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Photographs of the Members of the Executive Council of The Order can be supplied to those who desire to possess them. Price One Shilling each. Applicants should state which one they require.

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Readers of this Journal who are in sympathy with the ideals that are advocated in its pages, are invited to persuade their friends to become subscribers. Many more converts to the principles which underlie our Movement could thus be won.

This Journal is supplied regularly to over a thousand Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges etc



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ONE PENNY.

In His Steps.

"Where'er throughout the Ages rise
The altars of self-sacrifice,
Where love its arms has opened wide,
Or man for man has calmly died,
I see the same white wings outspread,
That hovered o'er the Master's head." *Whittier.*

In these latter days many of us are in danger of cherishing the delusion that we can reach that spiritual sphere which Jesus called 'the Kingdom of Heaven' *without paying the price.*



The influences of our modern religious and mental environment tend to produce in our minds the presumptuous idea that we may expect to enjoy the higher phases of spiritual experience, without personal renunciation or the putting forth of earnest altruistic effort; that we can be Christians

without bearing any portion of the weight of the sacrificial Cross that the world's upliftment necessitates.

And instead of learning the lesson which poverty of experience should teach us, we succumb to the temptation to look to the distant future for the realization of our hopes; and our spiritual joys are thus ever 'still to come.' We remain all unawakened, and oblivious to the fact that the wine of the Kingdom is reserved for those who have worked in the vineyard; and God's choice gifts for such souls as have striven to become worthy to receive them.

Christendom is literally permeated with this erroneous belief which is so readily embraced because it appeals strongly to the unregenerate human mind; and many souls suffer serious spiritual loss in consequence.

There are thousands of well-disposed but unthinking persons who regularly attend our Churches and Chapels, who would positively scout the notion that any obligation rested upon them to inconvenience themselves even, in order to lessen the evil and suffering around them, and to promote the amelioration of the world.

And as for toiling voluntarily and systematically, or suffering deprivation in any form, in order to redeem their

fellow-mortals from bondage or transgression, the bare suggestion of such a thought would be considered preposterous by them. For they have not been made to realize that the essential characteristic of real Christianity is *practical beneficence and self-sacrificing ministry*; consequently they languish in spiritual poverty, and miss the joy and the reward which attend such service of God and man.

And yet a very slight amount of intelligent reflection would reveal how discordant is this prevalent mental attitude with the teaching of Jesus.

For He declared that every disciple who aspires to follow Him must be prepared to deny self daily and put his shoulder to the Cross, in order that mankind may be emancipated from ignorance and sin. And thus alone can the great work be accomplished, and the manifestation of the sons of God—for whose appearance the whole creation is painfully waiting—become possible.

Not until the human soul is able to put aside its self-seeking, to consecrate its powers to noble service, and to truly say, "Lo I come to do Thy will," does it become distinctly or frequently conscious of the overshadowing of the Divine Spirit. And there is no Earthly joy that can compare with this experience.

Not until one enters that Sphere where dwell those who are able to affirm:—

"Whatsoever He calleth me to do, that will I do,
Let the cost be what it may!"

does one understand the full import and significance of the mystic words, "As many as are led by the Spirit of God, they are (consciously) the sons of God." And nothing that this material world is able to offer, can give the profound sense of blessedness and inward peace that comes with the certainty that one has indeed held filial communion with the Highest, and is being led by the Spirit to participate in the work that the establishment of the Father's Kingdom upon Earth entails.

"Whoso hath felt the Spirit of the Highest,
Cannot confound, nor doubt Him, nor deny;
Yea with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I."

But all may aspire to this high privilege and experience who are prepared to drink of that Cup, and receive that

"He who lives for self has no joy in living."

Baptism, which constitute the mystic sacraments of true Christianity.

The Master Christian—that typical Representative of the Great White Brotherhood—told Pilate distinctly, that He came into the world “to bear witness to the Truth.” His mission was that of a *Revealer*. And he taught the people of His day that *knowledge of Truth* would set them free from sin and its consequent suffering—would save them.

He did not direct their attention to the martyrdom by which He consummated His self-sacrificing ministry, but to His *Message*. He endeavoured to make them believe in Him as a Heaven-sent Teacher, and to obey His words; and thus to win their way to the spiritual and transcendent life; to knowledge of, and communion with, the Divine Father; to realization of their spiritual heritage and immortal destiny.

And having found a small band of men and women who were capable of apprehending, though imperfectly, these essential verities, He initiated them into the deeper meaning of Christian discipleship, its obligations and its privileges.

He showed them that they might aspire to follow in His footsteps; to take up His work of revelation, of sin-curing, of witness-bearing, of prophetic ministry.

He taught them that they might open blind eyes, and unstop deaf ears, and loosen tongues that were dumb; aye, and raise dead souls to life—and on the higher *spiritual* plane as well as on the lower *physical*.

He thus opened to their astonished minds a vision of transcendent possibility: that they might become consciously co-workers with God, as He was; that they might, in due time, find it their meat and drink to do the Father's Will and help to bring about the accomplishment of His great purpose.

Instead of creating a gulf between Himself and them, as the Churches have done, He ever sought to make them realize that He was the first-born amongst *many* Brethren, and that they might, by self-renunciation, inward purification, faith and consecrated effort, climb to the high plane upon which He dwelt; that in them also might become manifest the presence of the eternal Christ.

And many of them believed, and thus the world witnessed the evolution of a distinct type of human beings—men and women who, in an Era of cruelty, vice, and materialism, were characterised by harmlessness, gentleness, purity and spirituality.

But He never disguised the fact that if they would become in a *real* sense, ‘Christians,’ they must be prepared to *pay the price*. He did not promise palms of victory and crowns of glory as a reward for mere participation in religious performances, and the thoughtless acceptance of a conventional theological creed.

His ideal of Christian service was very different to that which so largely prevails to-day. And if the early Christians had been as careful to avoid unpopularity, self-reformation, discomfort, and worldly loss, as do so many of those who in these days thoughtlessly make the affirmation: “Christianus sum!”; if they had refrained from combatting

by their example and precept the barbarism and wickedness of their day, and from proclaiming vital truth in the ears of their degenerate contemporaries; if they had been solely concerned with their own interests, and hopes of winning Heaven on easy terms; the world would not have been enriched by the influence, record and life-work of a brilliant host of apostolic men and women who strove to *live the life*, and did not shrink from facing the death of their revered Master.

The mundane conditions in this present day are very similar to those which obtained 2000 years ago. There is more *superficial refinement* and more *science*; but *cruelty* and *vice* and materialistic *wickedness* still flourish and abound. Negroes are burned alive by democratic mobs in America; women are done to death in Macedonia, and in every city of Europe as well; animals are vivisected and slaughtered by countless millions throughout Christendom; and thousands of the women who attend our churches are hideously decorated with murdered song-birds or the skins of cruelly entrapped mammals.

And so inhumane and demoralized has Society become in this Christian England of ours, in consequence of the consumption of butchered flesh, and through lack of sound teaching in our schools and churches concerning the essential and fundamental principles of true religion and Christianity, that powerful organizations are needed to protect women, children and animals from diabolic cruelty—so urgently needed that during the past fourteen years the N.S.P.C.C. reports the rescue of nearly one million children from child-torture through its operations, whilst in three thousand cases death claimed these small victims of human ferocity before the officers of the law could intervene successfully.

The same sort of *witnesses* and *reformers* are verily needed to-day; and they are being raised up and prepared for the great effort to uplift mankind to a more *spiritual* life, which is destined to be made in this Twentieth Century, and which is even now beginning to take place.

Many profound students of spiritual phenomena believe that a large number of the earnest and devoted souls who laboured and suffered for truth and righteousness *then*, are being re-incarnated *now*, in order to participate in this work of redemption, and in the out-pouring of spiritual power which is about to become manifest in the near future.

The call to high service is being heard by those who have learnt to recognise that Voice which speaks in the silence to responsive ears.

They are coming out from amongst the ‘children of this world;’ and are renouncing the carnal corruption, the merciless brutality and the childish superstition which characterize our modern Western Civilization.

They are apprehending the difference which exists between the holy religion of Him who was harmless, merciful and undefiled, and that which openly sanctions participation in wholesale and cruel massacre that is quite needless, which condones legalized torture for motives that are admitted to be purely selfish, and which, apparently, regards with indifference and apathy the reign of Materialism and Degeneracy.

It is quite possible that sub-conscious memories of the humane spirit which prevailed in the early days of Christianity amongst its first Initiates, are responsible for much of the spontaneous protest against, and shrinking from, the horrid customs and ideas of these degenerate days, which are being manifested by so many refined and highly-evolved souls at this present time. For many who are conscious of these sentiments and who declare them strongly and openly are (to my own personal knowledge) young children, whose parents are quite regardless of humane and ethical considerations.

We know from historical and also from other testimony, as well as from strong assumptive and corroborative evidence, that the band of disciples who surrounded the Great Nazarene were abstainers from bloody food, and innocent of the pitilessness which surged like a roaring sea around them. And their Essenian tenets and humane disposition permeated the Church in the first and second centuries.

And the resuscitation of that pure and truly spiritual form of religion which is now beginning to take place, will also create a revival of humaneness, purity and spirituality throughout the Churches.

It is our privilege to aid in bringing about this great change—this *re-formation* of genuine Christian sentiment, thought and custom—this reversion of Christianity to its original type.

'Tis a stupendous task, but one which is worthy of our highest endeavour and enthusiasm! For the physical and moral health of Christendom is undermined by carnal blood-stained food and the contamination of body and soul which results from its consumption. *Corruption* has set in, *disease* reigns everywhere, *cruelty* and *pitilessness* abound, *spiritual vision* is eclipsed, and *Reformation* has become an urgent and vital necessity.

God wants this work to be done, this revival of compassion, of humaneness, of purity and simplicity of life, of spiritual aspiration, to be brought about.

His executive Ministers in the super-mundane realm, are striving to awaken in the minds of men, a sense of the great need for this Reformation which exists. And the Divine Spirit is overshadowing many of the elect amongst the children of men, and causing them to realize the truth concerning this matter, and to dedicate themselves to this work of amelioration.

Comrades! Here is a great and sacred Cause, which will give us ample opportunity to deny ourselves of leisure, luxury, ease and self-gratification, in order that we may "preach good tidings to the afflicted, proclaim liberty to the captives"—both human and sub-human—"and declare the acceptable year of the Lord."

And if we dedicate ourselves to this truly Christian service and endeavour, with sincerity of heart and singleness of purpose, we shall become conscious, in due time, that the Spirit of the Lord is upon us, and that we are indeed called to be God's Message-Bearers to those around us who sit in darkness and in the shadow of death.

It is our birthright and our privilege to be "led by the Spirit," and to win our way, ultimately, to a place

amongst that sacred Brotherhood who constitute the spiritual aristocracy of our universe, and in comparison with whose radiance the glory of our earthly kings is but tinsel and vanity.

By *their fruits* may they, and also those who truly aspire to reach their sphere, be known. And he that would be great amongst them, chooses the royal road of humility, and seeks to be, in the highest sense, the servant of all!

Sidney H. Beard.



"Christianus Sum!"

I BELIEVE in Human kindness
Large amid the sons of men,
Nobler far in willing blindness
Than in censure's keenest ken.
I believe in Self-Denial,
And its secret throb of joy;
In the love that lives through trial,
Dying not, though death destroy.

I believe in Love renewing
All that sin hath swept away,
Leavenlike its work pursuing
Night by night and day by day.
In the power of its remoulding,
In the grace of its reprieve,
In the glory of beholding
Its perfection—I believe.

I believe in Love Eternal,
Fixed in God's unchanging will,
That beneath the depth infernal
Hath a deep that's deeper still!
In its patience—its endurance
To forbear and to retrieve,
In the large and full assurance
Of its triumph—I believe.

Norman Macleod.



Speak it Out.

If you've anything to offer that will aid the cause of right,
Speak it out!
If you've any truth within you that will lend the world
a light,
Speak it out!
If the Fire is in your spirit and the passion to create,
You will feel it, you will know it. Then to labor. *Do not wait.*
Speak it out!

J. A. Edgerton.

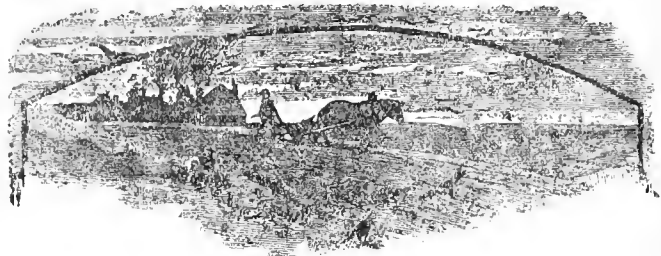


OUR WANT OF SYMPATHY.

"I count it as belonging to the smallness of our faith, to the pooriness of our religion, to the rudimentary condition of our nature, that our sympathy with God's creatures is so small. . . The ignorance and pride which is forever sinking us towards them, are the very elements in us which mislead us in our judgment concerning them, causing us to imagine them not upon a lower merely, but upon an altogether different footing in creation from our own. The same things we call by one name in us, and by another in them."

George Macdonald.

The Shadow on the Farm.



Over the quiet afternoon pasture, where the cows are browsing with their leader at the head, each knowing the place to which her courage and character entitle her ;

Over the flock of sheep on the other side of the rough stone wall, where the gray fleeces cluster thick to keep out the November north wind ;

Over the peaceful barn-yard yonder, where the calves are waiting for the tardy pail and the chickens are scratching for their supper—

Over it all (as I gather nuts under the clump of hickory-trees in the corner of the cow-pasture, where the sluggish brook winds its way and the sun's rays slant brightly through the trunks)—

Over it all I see the dull, inevitable shadow of the butcher's knife.

All nature around me is beautiful and suggestive and full of interest.

The wisp of hay still clinging to the stray apple tree where the hay loads passed four months ago ;

The half-torpid bees haunting the sunshine in the garden and kissing the chrysanthemums a last good-bye ;

The great procession of cawing crows pursuing their regular avenue in the sky to the southwest, with bands of stragglers behind—

How full it all is of life and mystery and romance and solace ;

But it cannot conceal the butcher's knife looming above the farm, and every farm.

The black cow is lowing uneasily toward the barn-yard, and her calf, taken from her after a few hours of wonderful common life, answers in a high note.

The calves are sucking each other's ears for want of their dams, and one of them has already one ear sucked to half the size of the other.

In the pigsty, in enforced filth and idleness, the pigs will pass a wintry night in two inches of freezing slime, without a dry spot to lie on.

Visions of cattle trains, foodless and waterless, in frigid cold and torrid heat for weary days ;

Of cattle ships in storms, the maimed and dying thrown together ;

Of herds of steers, benumbed and starving in the snows of the Northwest ;

Of huge abattoirs, with hardened men and boys in bloody aprons, and noble animals crazed with fright ;

Of little slaughter houses in the country, with their heaps of offal and vile stench polluting the meadows—

Visions such as these hang over the farm.

Death is natural, I own, and without it this world might be cursed with life ;

But when it comes at the edge of the cold and sharpened steel, at the behest of man's perverted appetite and cruel will, and strikes the young and vigorous ;

When death is made the chief end of life, and life becomes the handmaid of death, and nature is prostituted to the express manufacture of fattened corpses—

Then is death hideous indeed.

And over all the autumn beauties of sight and scent and feeling broods lowering the shadow of the needless butcher's knife.

Ernest Crosby.

LET US THINK!

God gave us minds to think, to work out our own salvation in a full and complete way. Let us stop thinking the dead thoughts of bygone generations. Let us stop thinking on the authority of another's thought. Let us know, once and for all, that through the use of *our own minds* will come the truest and best solution of all questions presenting themselves to us in life. Let us think clearly. We must of necessity think clearly if our minds are illumined and made new from within. We must of necessity be positive in our thoughts if our minds are enlightened by the knowledge of an omnipotent, omniscient God, working within us to will and to do.

C. B. Patterson.

FOR THE SAKE OF BROTHERHOOD.

Lately I have been in the city of Chicago—one of the great slaughter-houses of the world—where the slaughter-men, who are employed from early morn till late at night in the killing of thousands of these hapless creatures, are made a class *practically apart from their fellowmen*; they are marked out by the police as the *most dangerous part of the community*; among them are committed most crimes of violence, and the most ready use of the knife is found. An authority on the subject said, "There is a peculiar turn of the knife which men learn to use in the slaughter-house, for as the living creatures are brought to them by machinery these men slit their throats as they pass by. That twist of the wrist is characteristic of most crimes with the knife committed among our Chicago population."

That struck me at once as both a horrible and significant fact. What right have people to condemn other men to a trade that makes them so readily take to the knife in anger; which marks them out as specially brutalized? . . . Being constantly in the sight and the smell of blood, their whole nature is coarsened; accustomed to kill thousands of creatures they lose all sense of reverence for sentient life, they grow indifferent to the suffering they continually see around them; accustomed to inflict pain they grow callous to the sight of pain; accustomed to kill swiftly, and sometimes not waiting till the creature is dead before the skin is stripped from it, they become coarsened, hardened, brutalized, less men as men because they are slaughterers of animals. And every one who eats flesh-meat has part in that brutalization; every one who uses what they provide is *guilty of this degradation of his fellow-men*. . . In the name of Human Brotherhood I appeal to you to leave your own tables free from the stain of blood, and your conscience free from the degradation of your fellow-men.

Annie Besant.

A New Aspect of Love.

In our teachings on love, it seems to me that we have left out a very important thing, and that is the necessity of loving our bodies. By our bodies I do not mean only the mind which governs the body, but the body itself, the actual flesh and blood body. The beautiful machine which we have built up to express us.

Just the beliefs of our grand-parents and our parents have helped to make us what we are—ignorant or wise, sick or well, as the case may be. Then when we begin to think for ourselves, we continue the work already begun for us, and generally in much the same line that we have started, so our bodies are built up out of a mixture of race beliefs.

So far as I can remember, I was taught that our bodies were no good, we were worms of the dust, that to look in the glass was a vain thing to do, and not good. To love the body would be a most terrible sin. No one dreamed of saying we *must* love our bodies.

Yet for all that in the Good Old Book it says, "Our bodies are the temples of the living God." Which statement is a true one; and so we sing,

"We love Thy house, O God, wherein Thine honour dwells;
The joy of Thine abode all earthly joys excels."

Now whether this means the temple of bricks and mortar, or the temple of the God in us, it matters not, for our bodies are the most beautiful of all the temples, and come first.

Well now, are we to love the temples of God or not? If love is the fulfilling of the law, and if we are to love everything, then we *must* love our bodies, and I maintain that it is because of this wrong teaching that we have the imperfect forms we have. If everything responds to love then our bodies will respond to loving attention on our part.

Love is a great healing power, and if we are sick we shall not hasten our recovery by hating ourselves or our pains. No sensible man or woman would dream of hating a machine for not doing its work; hating a wheel, a point, a chain, which had gone wrong in a beautiful machine he had made; but, on the contrary, would give the machine a rest, and lovingly attend to the part which was out of order and find out the cause, so that it did not happen again. So, if we had been taught to love our bodies, we should not have so much sickness. For we should *use* lovingly, and not *abuse* our powers.

Disease comes from the abuse of one's powers—our affections, our appetites, our strength, our thought power, for thoughts become things. Our bodies are indeed the temples of the living God, and because we have not realized this in the true sense we have degraded these temples.

Does not this show us the necessity of loving this our temple of temples. And because everything responds to love our bodies will respond to loving attention. They will give us a hint of any little indiscretion on our part, gently at first, and if we do not attend they will knock harder by pain, discomfort, disease.

There is no *real* health or happiness without love. And so love is a great healing power.

Louie Stacey.

Wisdom Let Loose.

Nothing great was ever achieved without enthusiasm.

EMERSON.

Religion without joy—it is no religion.

THEODORE PARKER.

Multitudes still who profess to belong to the religion of Christ scarcely know it when they see it.

HENRY DRUMMOND.

Consider what God can do, and you will never despair of success.

THOMAS WILSON.

You cannot come into conscious communication with angelic beings until you yourself are fitted to receive them.

LUCY MALLORY.

A true philosopher is beyond the reach of fortune.

LANDOR.

The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.

THOMAS CARLYLE.

Character is higher than intellect. . . . A great soul will be strong to live as well as to think.

EMERSON.

He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has.

EPICETUS.

Kind hearts are more than coronets,
And simple faith than Norman blood.

TENNYSON.

There never was a person that did anything worth doing, who did not really receive more than he gave.

HENRY WARD BEECHER.

It is right to look our life-accounts bravely in the face now and then, and settle them honestly.

C. BRONTE.

Experience is the most effective schoolmaster; although, as Jean Paul says, "the school fees are somewhat heavy."

G. H. LEWES.

It is only by labour that thought can be made healthy, and only by thought that labour can be made happy.

RUSKIN.

Inability to discern what true religion is, is not confined to the Pharisees.

HENRY DRUMMOND.

If we have conceived our plan of action in purity of heart we shall be guided to discern the means which may serve us.

GEORGE MEREDITH.

Self-assertion tends to brutalise manners; is always threatening social intercourse.

F. D. MAURICE.

A great effort may be made in a moment of excitement; but continual little efforts can only be made on principle.

GOULBURN.

If a man would live well, let him fetch his last day to him, and make it always his company-keeper.

JOHN BUNYAN.

A man ought to know a great deal to acquire a knowledge of the immensity of his ignorance.

LORD PALMERSTON.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for the day.

ABRAHAM LINCOLN.

Editorial Notes.

Successful meetings have been conducted during the past month by our Travelling Lecturer (the Rev. J. Todd Ferrier). At Mr. Aked's church in Liverpool on Sunday, Oct. 4th, large congregations listened to our humane evangel, and numerous inquirers waited to speak to my colleague in the vestry, after the services, in order to learn more about the art of living upon pure and bloodless food. At Northampton, the hall was packed, and many persons could not gain admittance. Much interest was also manifested at Bootle, Knebworth, Mansfield, Sutton in Ashfield, Mansfield Woodhouse and Bradford. Six meetings were held in Dublin and some also in Belfast.

During the month of November addresses will be delivered at Glasgow (October 29th to November 1st), Paisley (November 2nd), Bridge of Allan (November 3rd), Edinburgh (November 4th and 5th), Dundee, Kinross and Hanley.

I hope to address meetings on the subject of "The Higher Aspects of the Food Reformation" at Chelston on Nov. 25th, Bournemouth on Nov. 30th, and Dec. 1st; Southampton on December 2nd or 3rd; and on the following days in London, Croydon, Gloucester and perhaps other southern towns, if invitations from Pastors of Churches, Committees of Y.M.C.A.'s or Higher Thought Centres of any kind reach me in time to admit of arrangements being made. Mr. C. N. Foyster will lecture at Ilfracombe on Nov. 11th, and Mr. Richard Coad on Nov. 17th.

Our Members and Friends are invited to make these facts known to those whom it may concern in their respective districts and to co-operate in making the meetings successful.

* * *

The Cruelties of Cattle Transit. Some idea of the amount of suffering inflicted upon animals during transit may be gained from the facts revealed by a Deputation from the Glasgow Corporation, which recently waited upon the President of the Board of Agriculture. They complained that, under the existing Law, the Corporation could not get a successful prosecution against the owners of overcrowded cattle-boats and other persons who are responsible, although the loss incurred in connection with animals landed at Glasgow alone amounted to £130,000 per annum. They stated that, at present, cattle arrived "*in a disgraceful condition*," and they further objected to the transit of worn-out old cows, who were used for mincemeat. Councillor Fergusson said the total damage to animals in transit represented half a million pounds yearly.

It is easy to make a calculation concerning the cruelty which is represented by the above figures, by adopting the fair assumption of an average loss of £1 per head being incurred in the form of wounds and bruises or broken limbs—to say nothing of such contusions as would not affect the market value of the sentient flesh of these animals.

Those who demand flesh-food for their consumption, regardless of the fact that it has quivered in pain, cannot justly disclaim responsibility for the brutalities which are involved in the flesh-traffic, and I commend this fact to the consideration of any of our readers who still feel inclined to practice the carnivorous habit which has been handed down to us by our barbaric ancestors.

An Appalling Object Lesson.

Very few persons have any idea of the extent of the massacre which is taking place every day, in order that the people of Christian lands may be fed with flesh-food. The following paragraph from the *Cosmopolitan*, concerning the slaughter which takes place *every day* in the establishment of *one* of the large packing firms alone, will, I trust, help our readers to form some conception of the magnitude of the evil against which we, as an Order, are lifting our voices in protest:—

"Imagine a procession of 10,000 cattle marching two by two, in a line fifteen miles long; let 20,000 sheep follow them, bleating along twelve miles of road; after them drive sixteen miles of hogs, 27,000 strong; then let 30,000 fowls bring up the rear, clucking and quacking and gobbling, over a space of six miles; and in this whole caravan, stretching for nearly fifty miles and requiring two days to pass a given point, you will see the animals devoted to death in the packing houses of Swift and Co. in a single day. Surely a Buddhist would think that the head of that establishment had much to answer for. Never before in the world's history was a massacre of the innocents organized on such a stupendous scale or with such scientific system."

It is only necessary to think of the numberless processions of victims daily entering similar infernos, such as Armour's, Lipton's and others, and the abattoirs and private slaughter dens which deface every so-called Christian land—London has 400, and even towns like Bristol have 120—in order to realise the urgent necessity that this hideous system should be seriously challenged, and that Christendom should be reminded of the words of the Great Teacher, "Go ye and learn what this meaneth, I desire *Mercy* and not *Sacrifice*."

* * *

"Our Empty Exchequer."

I am desired by the Executive Council to make known to our Members and Friends the fact, that in consequence of the increased effort which has been put forth this year to disseminate more widely in this and other lands, the truth concerning human carnivorousness; and to teach the public how needless and injurious is flesh-food, and what a vast amount of unnecessary suffering its consumption entails; our official funds are all expended, and we have to face a deficit of £500 at the end of 1903.

The amount of actual work which has been accomplished during the year exceeds that of many large organisations whose expenditure has been ten times as great as our own; for nearly all the work in connection with our propaganda is rendered voluntarily by disinterested toilers, and our heaviest items are those for printing and postage.

Day by day, and week by week, a continuous stream of Humane Literature has been poured forth from our Publishing Offices; tens of thousands of pamphlets and leaflets have been distributed judiciously in the thirty-seven countries in which we have enrolled members and subscribers; and by almost every post we have received striking evidences of the success which has attended our efforts, of the practical results which have been achieved, and of the sense of responsibility which has been awakened in serious hearts throughout the world.

* * *

The Work must go on.

The Members of the Council feel that they *dare not restrict our operations* or reduce our output of missionary literature. The welfare of the coming generations, the destinies of millions yet unborn, and the aggregate of future suffering, both human and sub-human, depend upon the result of our endeavour to arouse the dormant conscience of Christendom and to make the religious world face the fact that this wholesale and cruel butchery of sentient creatures, which is daily taking place, is a violation of the moral Law of Love (because it is needless) and that this

continual desecration of the human temple with blood-stained food, is a violation of a physical law of our being (ineffaceably recorded in our bodily structure by our Creator) which cannot be transgressed by mankind without consequent penalty.

Our work *must go forward*, for "the fields are white unto harvest," and converts to humanity in diet, who also become strenuous advocates of the recognition of the rights of the animal races, are being made by hundreds in every land with which we are in touch. *A great awakening is taking place*, and, therefore, we feel that we cannot do other than continue to proclaim our Message to an ever increasing audience, in faith that those who realize the significance and importance of our mission, and the great issues that are involved in it, will strengthen our hands by contributing liberally towards the cost of our crusade.

* * *

Pay, Pay, Pay!! Next month I shall publish a list of contributors towards our Deficit Fund, and I earnestly invite all those who have received physical and spiritual benefit through the influence of our Order, and the pages of this Journal, to send a thank-offering (whether their means be large or small) in proportion to the good they have received—so as to make possible the proclamation of our humane and beneficent evangel to many others.

Eight years have elapsed since I was led by the Divine Spirit to found the Order of the Golden Age and commence this work. During that time I have freely devoted my time, strength and money to this sacred Cause, and many of my co-workers are doing the same; consequently I feel no diffidence in urging those who share our convictions to do likewise; for the same obligation and responsibility which rest upon *us* in consequence of *our* realization of the need which exists for the exaltation of these ideals and the proclamation of the great truths which underlie our Movement, also rest upon *them*. And *our* privilege also belongs to all who elect to take part in this beneficent work in response to the constraining influence of the indwelling Christ.

A rich harvest will reward our future service if we are faithful and prove worthy of our privilege and opportunity. We shall be made instrumental in preventing an incalculable amount of human suffering, sin and demoralization; and also save from pain and death an innumerable host of our sub-human Earth-mates, between whom and ourselves exists a sacred kinship that we may not disclaim. And we shall also help to remove the great obstacle which has hitherto prevented the growth of Spirituality, and the evolution of the Christian spirit.

* * *

Unanswerable Medical Testimony. Dr. Stephen Smith, M.R.C.S., made the following convincing statement concerning the cruelties practised in our Laboratories for Scientific Research, when speaking at Frankfurt at the International Anti-Vivisection Congress:

"As you know, the existence of this torture is denied. We are told that vivisectors are educated men, refined men; that some are married, some are fathers of families, some are good Christians, etc. One English vivisector has stated that neither in England nor elsewhere has he ever seen a cruel experiment. Here I wish to give you an anecdote which I have used in another place. A celebrated lawyer addressed a jury at length, proving that the wheels of a certain machine could not possibly be of a particular size. His opponent was expected to make a long reply. Instead of doing so, he merely drew aside a curtain, disclosing the machine, and remarked: "Gentlemen, there are the wheels." My only answer to the windy nonsense that vivisectors wouldn't be guilty of torture is that I have never been in a laboratory in England, France, Belgium or Germany without seeing torture. *I have seen the struggles and heard the shrieks of the victims.* I assert that denial of cruelty is brazen and contemptible falsehood."

The Fiscal Controversy. The Fiscal question has already become a burning one, and political disruption is threatened in consequence of the introduction of this drastic proposal. I read that men have already come to blows in public conveyances through discussing the matter with super-heated partizan prejudice instead of with sober common-sense.

There is one aspect of the question which I think, and therefore venture to suggest, merits some consideration on our part as advocates of a general return to more natural methods of living; it is this:—

In view of the fact that our future welfare, as a nation, depends upon our getting the people *back to the land*, and that the stamina and physical and moral well-being of the people of this country are of greater importance even than our commercial supremacy, would it be such a great evil as some of our contemporaries seem to think, if some of our factories were compelled to close down, and the pale-faced toilers who have been accustomed to the unhealthy conditions of factory life, and the monotonous whirr of the machinery, were literally driven back to the fields, the sun and the fresh air, in order to earn their daily bread? They might suffer in the process, but would not their temporary loss promote the greater advantage of their children and descendants?

* * *

Reason and Bible Truth. The Bishop of Wakefield in an address at Leeds on the teaching of the Bible, stated that he recognised the possibility of offending the susceptibilities of some of his hearers, but that such wounds as he might inflict would be the wounds of a friend. "Some people," he added, "need wounding before they will awaken and take a proper view of the Bible."

He declared that the nature of inspiration ought to be understood. "Scriptural inspiration is not a verbal, mechanical, absolutely accurate and infallible inspiration—not an inspiration of *pens*, but of men who stamped their own characters upon their writings—men who were not free from mistakes, but who were led by the inspiration of the Holy Ghost to embody in their writings a revelation of God.

"For centuries it was believed that every part of Scripture was equally inspired—texts had been twisted and tortured into meanings and fixed interpretations as absurd as the Jewish cabbala. Even educated people have found it a great relief to be told such elementary truths as these:—

The Bible is not infallible.

The Bible is not necessarily literal and exact.

It is not a scientific text-book.

The books were not necessarily written by the authors whose names they bear.

These names have absolutely no authority, except old traditions of the Jewish race.

The old chronology was not inspired.

The dates in the ordinary Bible are no guide to the dates of the books.

The world was not created 4,004 years before Christ.

Many of the books are composite, and some embody older records like flints in chalk formations; others are by more than one author, and still others are admittedly compilations of various historical and traditional accounts.

"Once we realize these facts and understand the great purpose of inspiration, we shall lose the paralysing and crippling fear of answering truthfully the direct questions of children.

"Scientifically and morally (his Lordship continued) there has been a great revelation since the days of the Jewish writers. Charles Darwin has placed not only scientific but also religious thought upon an altogether firmer basis, while the *progressive moral revelation* is shown by the fact that the Jews allowed slavery, polygamy, and *many things* which we should never think of permitting to-day.

Vaccinated Veal.

Few persons are aware that calves which have been used for the purpose of making vaccine lymph, which have had their blood poisoned and laden with the bacilli of small-pox, which have had their bodies covered with postules and pus-exuding scabs are sold for food in our butchers' shops. Yet such is the unappetising fact.

The *Morning Leader* of September 1st, 1903, printed the following paragraph:—

"Mr. Chaplin, on August 3rd, 1900, when replying in the House of Commons to Mr. Hedderwick, said that all the calves from which lymph was collected were within the next few days slaughtered under veterinary supervision, and the calves, passed by a veterinary as sound, were sold in the Central Meat Market, Smithfield."

* * *

The 'Red Tooth' Argument.

Those who advocate "Humanity in Diet," in public, are often confronted by the argument that because the *carnivora* are allowed to inflict pain, therefore we need not scruple in doing so. The conclusion arrived at by such objectors is not justified by the premises, seeing that we are constituted differently to carnivorous animals, and can neither urge necessity nor physical law in justification of human indulgence in flesh-food. Many of our readers may be glad to know, however, that there is strong reason to doubt whether the pain inflicted by the carnivora upon their victims is anything like as serious as we sometimes imagine, or in any sense comparable to that needlessly inflicted by degenerate mankind. The following quotation concerning Dr. Livingstone's experiences in relation to this matter is well worthy of consideration.

"Starting and looking half round, I saw the lion just in the act of springing on me. I was upon a little height; he caught my shoulder as he sprang, and we both came to the ground below together. Growling horribly, close to my ear, he shook me as a terrier does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of a cat. It caused a sort of dreaminess, in which there was no sense of pain or feeling of terror, although I was quite conscious of all that was happening. It was like what patients, partially under the influence of chloroform, describe, who see all the operation, but feel not the knife. This singular condition was not the result of any mental process. The shake annihilated fear, and allowed no sense of horror in looking round at the beast. This peculiar state is probably produced in all animals killed by the carnivora; and, if so, is a merciful provision by our benevolent Creator for lessening the pain of death."

* * *

Some Practical Experiments.

The following interesting information was published by the *Western Daily Mercury* on October 20th.

"Nuts are generally regarded as an indigestible food, best left to schoolboys. Vegetarians know better. Some experiments which have lately been made by the American Department of Agriculture should have the effect of settling controversy on the point. The Department fed two women, three children, two elderly men, and two students on fruit and nuts. During part of the time the men all did hard manual labour, the students working to support themselves while pursuing their studies.

The diet certainly appears to have been an appetising one. Who would not turn with delight from beefsteak or mutton chop to "honey, tomatoes, apples, bananas, cantaloupe, grapes, verdal, cornichon, tokay, muscat, scarlet haws, pears, pomegranates, persimmons, oranges, strawberries, water-melons, figs, almonds, and peanut butter"?

Very small quantities of cheese and eggs were allowed. The cost was from 15 to 18 cents a day, and there were comparative experiments with meat foods under ordinary conditions, in which the daily cost ran from 26 to 30 cents. The result showed that health and strength could be maintained on the fare of fruit and nuts, and in two or three cases there was a slight gain in flesh and weight."

* * *

Faith and its Results.

The publication of the following letter in the *Walsall Observer* affords an object lesson of the value of faith in our work as advocates of humane ideals.

Some five years ago I visited a country village in which a Physician who had established a considerable reputation in

one of our large towns, had settled for a time in order to escape the over-taxation which resulted from the work of his large practice. Having previously met him during my travels in Egypt and Palestine, and knowing that he was a progressive thinker, I thought there was a reasonable hope of winning his sympathy for our Food-Reform Movement, but a vegetarian who lived in the neighbourhood, assured me that it would be quite useless to expect him to embrace our principles. I decided to try, however, and went over one evening to talk with him and his wife.

The result justified my hope, for I found that he was already acquainted with the injurious nature of flesh-food, and it only required a faithful presentation of the humane arguments in favour of abstinence from butchered flesh to lead him and his family to adopt a bloodless regime. They have been abstainers ever since, as well as advocates of our more excellent way of living. He writes as follows:—

A PLEA FOR A PURER DIET.

SIR,—I was pleased to read the letter from "An Old Physician" in your issue of August 22nd, under the heading of "The Secret of Health."

As a medical man I desire to add my testimony, both from the results of personal experience, and from observations throughout many years of hospital and private practice. I maintain that flesh-eating is *unnecessary, unnatural, and unwholesome*.

That it is not *necessary* for the highest development of mind and body is proved by the phenomenal success achieved by vegetarian athletes, and by the numerous instances of celebrated philosophers, writers, and scholars, both ancient and modern, known vegetarians; to say nothing of the remarkable intellectual superiority of many Oriental races whose religion requires them to abstain from eating flesh.

The habit is *unnatural*, for it is a violation of the law of our being. Man is created a frugivorous or fruit-eating creature. This scientific fact is evident from a comparison with the carnivorous animals, from whom he differs completely in respect of his internal organs, teeth, and external appearances. Whereas, anatomically, he is most intimately allied to the Anthropoid apes, whose diet consists of fruits, cereals, and nuts.

That the eating of the dead bodies of slaughtered animals is *unwholesome* is abundantly evident from the widespread disease which results. Your correspondent has already referred to the evil effects of consuming the immature flesh of over-fed, under-exercised, and unhealthy animals.

Though it is impossible to say how far the enormous growth in the consumption of meat has contributed to the great increase of tubercular and cancerous disease, nevertheless it is absolutely certain that ptomaine poisoning, tapeworm, trichinosis, and other parasitical complaints are directly due to it. We have it on the highest medical authority that gout in this country is the result of poisoning by animal flesh and tea. Rheumatism, which is akin to gout, can also be traced to the same cause. Rheumatism, gout, and a host of diseases which follow in their wake, are caused by the presence of uric acid in the system.

Now so long as the uric acid is simply *formed* in the body, which is a physiological process, and so long as it is not formed in excess, it is comparatively harmless, since it is got rid of by various organs. But when it is *introduced* in the form of meat, it is frequently in excess of the body's ability to eliminate it, and, therefore, it accumulates in the blood. It is a fact that there are five to eight grains to the pound in the muscles of animals, and six to twelve grains to the pound in the viscera (liver, kidneys, etc.) The danger to those who swallow them is obvious, since if the uric acid becomes stored up in the body it gives rise to disease.

Already numbers of medical men are advising their patients who suffer from rheumatic and gouty disorders to abstain from all flesh meats, poultry, etc. This I know of my own knowledge, for it has been my lot for some years past to see a great deal of these affections, and I have observed wonderful improvement in health in cases where the sufferers have followed this advice.

There is a rapidly-increasing number of sensible and refined persons all over the country who, for the sake of themselves and their children, have given up the use of meat altogether, and have adopted a diet which our greatest scientists have declared to be the natural food of man. This, as your correspondent pointed out, should consist of a judicious selection of fruit, cereals, nuts, and vegetables—together with milk, butter, eggs, and cheese.

Is not this a more beautiful dietary?

I am, Sir, your obedient servant,

ANOTHER PHYSICIAN.

A Gospel of Simplicity.

A gospel of simplicity is obviously what an age of complexity requires. But it is not easy to define simplicity: to put it into practice is the hardest task in the world. The greatest art is the simplest and the most uncommon.



Could we dare to suggest an epitome of the Sermon on the Mount it might be, "Blessed are the simple for they know what Life means." And in his own way Socrates said, "The less we want the nearer we shall

be to the gods who want nothing."

But do not credit what I mean by Simplicity with bad manners and want of sensitiveness or taste. On the contrary it is for its very want of taste that we condemn society. Simplicity, because it faces the problems of Life and knows what *can* be known about Nature, sets eternal fashions. Society, losing touch with these things, plunges into the bottomless pit of ever-increasing luxury. But that is prostitution, not good taste.

Nor does Simplicity involve a puritanical asceticism: far from that, it believes that all our pleasures are keen in proportion to their purity, and sacred if they have been honestly earned and involve no unkindness to our fellow creatures.

Our duty as reformers then has a material and spiritual aspect as well as a personal and public one. No mere reform by Act of Parliament or philanthropic association aristocratically patronised can alter the fact that we cannot lead simple lives before we have simple wants and thoughts, nor hope to see clearly through the tangled social conditions that surround us before we have set our own lives in order. It is fortunate perhaps that the tangle involves us all, because in trying to tread our way out of this Cretan labyrinth each one of us will be doing his best for all.

My object is consequently to plead for a revival of Hand Craft, which carried out to a thorough and logical conclusion would involve a return to the country and agricultural pursuits. These are the first of all handicrafts, for if we could revert to hand labour as the method of gaining our daily bread it would be the fitting counterpart of that desire for simplicity and aspiration which we are anxious to effect in our ideas about life as well as in our domestic matters.

Most reformers would I am sure demur at my inclusion of the land question under the, to them, less important question of a revival of Handicrafts, and would assume that

greater facility for the acquisition of land must precede every other material reform. I venture to partially disagree with them; not that this, too, is not urgently required—I am sure it must be—but that in the present absence of all worthy ambition the mere giving people an opportunity of leading healthy and innocent lives does not, unfortunately, ensure their doing so.

What we have to do is to create the feeling anew, to educate a new peasantry who will come to the country as emigrants to a new land, keen to face new experiences and learn new lessons, with no alternative in the background in case of failure. The question, in fact, is a far greater one than mere land reform, it is one of education, of building suitable characters for a great nation that is to be.

Politics can only seal, never initiate, reform. They are therefore quite incompetent to cope with the increasing danger of substituting everywhere machinery for hand labour, dangerous because a nation's prowess must consist in the number of her sons who can win their living from Nature unaided and direct.

What armies of the sword or plough do we imagine these fetid hives of manufacturing cities, which destroy the countryman in his third generation, will produce?

The truth is that the majority of us, in and out of Parliament, are too compromised with machinery in some form or other to question its necessity, to abstain from its convenience in private, or try to control its growth in public. Hence our revolution must proceed on individual lines, by the conversion of persons here and there to the wisdom of ultimately adopting the more primitive, slower, simpler, but in the end more satisfactory and humane, methods of labour; and for a long time to come our movement must be ethical and patriotic in the best sense of the word, and appeal to sentiments with which politics have practically nothing to do.

The popular cult of machinery is the saddest evidence of that hallucination that we can beat down the price Nature asks us for her fruits.

If we cheapen her on one side, however, she is bound to compensate herself on another. In spite of all the labour-saving inventions of the past century, one may venture to doubt if the ultimate cost of production has been lessened, when we come to calculate the social and moral condition their influence has had on the country, when we take into account our dependence on foreign nations for our food and clothing, the depopulation of the country, the growing danger of our big towns, and the increasing discontent, ignorance, and savagery of the population that infests them.

In actual cost alone, it is doubtful if wholesome living, good food, clothes and accommodation are any cheaper to-day than they ever were; doubtful indeed if beyond a fairly defineable limit machinery can possibly lighten the average labour or conduce to the average happiness.

We tamper at our risk with a certain standard of effort, of personal hard work that Nature asks us in return for her gift of Life, just as we tamper at our risk with the physical and spiritual mysteries of that gift.

Machinery, in fact, has been making slaves and savages while it has been making fortunes. It is owing to machinery that unskilled labour is superseding skilled, that

the countryman has forgotten his lore and the craftsman his cunning.

In bringing this broad accusation against machinery I recognise of course that it is itself a result and not the cause of the disease we are suffering from, and the evil we have to fight against; the sin of greed, the love of money, the wish to gain more of the world's wealth than is natural or healthy for us, this is the real root of the trouble, whether it takes the form of monopoly in land or capital, the means of distribution and production, or any other method in the vast field of human selfishness which remains to be exploited.

The sheer adoption of simpler methods of manufacture cannot of its own accord prevent social corruption and catastrophe if we are bent on that issue, it can only retard the process which the discovery of steam and the invention of machinery has expedited. My argument is that we shall get neither satisfaction in our own work nor any real insight into the ultimate laws of economy, unless we adopt once more the old ideal of hand labour and country life.

To oppose the spiritual folly and selfish materialism, of which machinery is only the outward and visible sign, is the first duty of all who recognise a nobler ideal.

They must do so by preaching in every way they can the spiritual faith which is theirs: a faith that man is made for other ends than to spend his life in the sordid pursuit of making money, a faith that we are intended to lead *happy*, honest, and useful lives in a world admirably adapted for that purpose; a faith in the unity of Body and Soul, not only of our own bodies and souls, but of all Nature, so that everything we see and have to deal with is a sacred symbol or revelation of mysterious feeling, and has to be dealt with in that spirit; and a belief that kindness and mutual help is the wisest and truest policy between innocent people and things.

We *cannot* preach the faith that is in us *unless* we act it as well, by practising in what we do, and in how we live, that simplicity and directness which will keep us in loving touch with the great Nature of which we are a part.

There are many ways of doing this, of which agriculture must always come first. But while land is difficult to come by, tools are easy to buy, and while the tenure of land is surrounded by uncertainties, there are no restrictions to our making things by hand.

We can all help to encourage the revival of handicraft without waiting for Parliament to protect us, and help individually to hasten a better day, or avert a worse.

We conceive at present of labour as a disagreeable factor in our existence; our main object is to avoid the necessity for doing any of it ourselves and to shuffle it by hook or crook on to somebody else's back, or to get it done by "labour-saving" machines, whereas it is labour alone, backed by a good conscience, that keeps us healthy, happy, and sane.

We cannot of course expect any such return to Simplicity to take place in any effectual way till it becomes the quite natural and deliberate expression of a corresponding change of mind. Repentance, a turning back, a change of heart, must ever precede a change of Life. The Gospel of Simplicity must take its stand on a distinctly religious, that is to

say, emotional basis. But such a gospel would give a unity of aim and purpose to all who feel that imaginative and affectionate lives are not, or ought not to be, inconsistent with practical and possible ones.

It would lead a reaction against the selfish commercialism and unspiritual philosophy of the present day, and preach in their place the charm of content, the pride of true independence, that is to say of living *for* other people, and not *on* them, and the sweet unreasonableness of Faith.

We must *do* things because they are *wanted*, *love* things because they are *alive*, and *believe* things because they are *obvious* and *beautiful*.

We must return in some sort to ideas and methods which the modern world considers effete and superannuated, because it cannot understand their underlying principles, or that there can be any principle at all, or motive for work other than that of getting the largest and quickest return for the least immediate trouble taken.

We must return to Simplicity, but not to innocence; to simplicity, not because we are childishly ignorant how complicated and confused and cruel we can make our lives, but because we know it only too well, and are determined to prevent their remaining so any longer; and so we must wage war against all useless and cruel fashion (for useless fashion must always be cruel), extravagance in dress, food, and service, because it hides the light from others as well as from ourselves. If this is asceticism, it is asceticism for the sake of our own higher comfort and humanity's good, it is in fact supremely æsthetic—sensitively susceptible to the higher claims of Beauty which is finally but another name for Simplicity.

The nation is beginning to recognise (at last) the value of the peasant, and after robbing the country of the countryman, is trying to restore him artificially, but the peasant, as he used to exist, is almost extinct. Our methods of civilisation have exterminated him as successfully as a rare bird or flower, and as he cannot be stuffed and put in a museum, we shall soon begin to disbelieve that he ever existed.

What remains of him is sophisticated with newspaper knowledge, and muddled with drink. He has no faith, no independence and no gaiety. But we cannot do without him, and we are beginning to find it out. From every quarter come uneasy symptoms that the Tree of our prosperity has been undermined, and that the brave show above is insufficiently balanced by a corresponding grip on the soil beneath.

A noble mission surely, this before us. And even if circumstances are still too strong, and the tide not yet turned, we can work vigorously to create the demand for the more wholesome life, and foster the feeling for the country and all the country means.

We can hardly realize as yet how much it does mean: that all our energies, all that makes for our real progress, moral and intellectual, as well as physical, springs from the soil and from a life honestly, wholesomely, and wholeheartedly, spent, if not actually upon it, at any rate based upon it in constant and conscious relationship.

Our new peasants must be peasants *by conviction*, religious, elastic people, neither bumpkins nor dilettantes.

Our great gospel must be to unite Life with religion, work with feeling, matter with spirit; our mission, to bring harmony to these only seeming opposites. It must be sensational as well as practical, secular as well as religious.

We have fallen in these days into a slough of despond and have lost faith in any motive for work but wages; so that our first duty is to restore a real motive or faith, our simultaneous second to encourage its expression in useful labour.

That is why, when the land difficulty seems insuperable, we are glad to advocate the restoration of Handicrafts, because however insignificant the result may seem to be, they teach us more quickly, if less radically, what a bond there ought to be between our work and our imagination. For that is the essential value of Hand-work as opposed to machine labour, that, were it only in digging, our imagination, which is indeed the divine spark in us all, is called into play.

People seem to think that imagination comes from leisure and culture, and has nothing in common with work, and they defend machinery under the mistaken belief that in time it will bring leisure with its consequent "culture" to a weary world, regardless of the fact that machinery and competition have not yet and are not likely to increase the leisure and pleasure of mankind.

It is the praiseworthy object of democracy to extend leisure and culture to all the world. Such is the only final apology for machinery if it can effect this benefit, or excuse for any scheme of social legislation or custom; for surely culture includes everything that is worth having.

But machinery has proved itself obviously subversive of all these advantages which the world has hitherto associated with leisure and culture. It has substituted monotonous accuracy for diversity and variety, quantity for quality, the unhealthy town for the open country, haste for peace, rapidity for leisure, and the gospel of greed for the gospel of love.

I need not here dwell further on the intrinsic pleasure of following a handicraft. It is obvious to all who can devote leisure and patience to the trial, nor should we have deserted the ancient and only eternal methods if we had not been coerced by necessity, or tempted by gold.

For what worth is our boasted enlightenment if it brings us no joy, what use our wealth if it brings us no riches? Are we really any wiser or better off? This intellectualism, science, scepticism, which has held out such hopes to us, has ended as it was bound to end in the frankly confessed and unblushing materialism of all ranks of life.

The true countryman—Peasant or Pagan—living in the open air and not in the sluggish atmosphere of the town which holds men's moral exhalations in solution as well as their physical ones, and poisons their mind and body together—he, the child of Nature, in touch with her and touched by all creatures, has always, properly cared for, or left alone, a healthy mind in a healthy body.

The perpetual miracle around him inspires him to adore but not to define the object of his adoration.

Nothing can stem the present degradation of thought and practice but the earnest and organised resistance of all

who share or wish to share this Faith, new to-day, but old as the hills, a faith in the sacred universality and beauty of life, faith in the unity of it; or this Hope in the possible re-birth of our material conditions, a regeneration of customs, art, and manufacture, till they become some echo of the ideal, some reflection of the heavenly; or this Charity, this Love, personal or unpersonal, for friend, mankind, and nature, without which no society or religion or science can ever claim to stand.

Godfrey Blount.

The Perfect Way in Diet.

Our practice as Fruitarians has been rightly called by Dr. Anna Kingsford "The Perfect Way in Diet."

Few persons know how much the higher life is influenced by *diet*. The majority consider only the questions of convenience, appetite, expense, or the way in which their social position may be affected. They are wholly unconscious of, and unable to understand the high reward that awaits those who choose this perfect way.

When we speak of the "gentle life," the "meek and quiet spirit," or "being in tune with the Infinite," they do not understand. In so many cases their religion does not include *humaneness* or exclude *cruelty*. Yet religion without humaneness is like a grand temple from which the sacred fire that once burnt night and day has gone out; it is a harp with broken strings; it is a dead heart.

To me this perfect way has been a garden of delights. To turn aside from all the cruelties of our false civilisation, to the study and practice of the perfect law of love which has as its manifestation, sympathy, pity, tender compassion for all sufferers, the training of the mind and the forming the character to enable it to adjust differences, establish justice, and lessen the barriers between classes and nations, surely this is the way which all should seek.

I hardly like to enter upon a discussion of the fears which those who have no faith in the harmonies of the divine arrangement entertain. But I would urge that what is *morally right* cannot be *physically wrong*. We believe that when our conscience tells us that a course of conduct is right, it cannot be attended by physical disabilities, as a result of that conduct. We expect the double reward.

It is true, much has to be learned. Temperance, self-control, and a study of the laws of health are necessary to give effect to your new resolve. They should have been learnt in early life, but at any time their intelligent apprehension will make the most of the forces that remain to us.

To me it is only left to imagine the grand results to the world, of minds working in pure bodies. Much error owes its existence to the distortion of the reasoning powers in minds enfeebled by disease, depressed by bad food, and habits which deprive the body of the vivacity and spiritual energy needed for a perfect development of the whole nature.

Let us keep right on in the perfect way, noting every step of our advance, and become, as far as opportunity is afforded us, leaders of men.

C. P. Newcombe.

Our Lesser Brethren.

Some facts which tend to controvert the false doctrine of the Romish Church "that animals have no rights," that "we have no duties toward the brute creation; there is no relation of Justice between them and us."

Another remarkable instance of the faithfulness of the dog to his master has occurred at Scarborough recently. Five years ago Mr. Henry Collinson, a local resident, was drowned, and his dog, an Irish terrier, was found guarding his clothes on Scarborough sands. When the police came to take possession of the clothing the terrier endeavoured to keep them off. At the funeral there was no more sincere mourner than the dog, and frequently since then he has been found lying on the grave of his dead master in Scarborough Cemetery. For a week past the faithful creature had been missing. A Cemetery workman found him on October 28th in a dying condition on his master's grave, and thus was fittingly consummated a faithful vigil of five years' duration.

* * *

While exercising his horse at Bayside, N.Y., last month, E. Scott McKnight, a well known society man, was thrown and rendered unconscious. His horse stood over him for five hours and licked the cut in his head until assistance arrived. The doctors state that but for this Mr. McKnight must have died from loss of blood.

* * *

A story of canine fidelity was told in the Kesteven, Lines., Police Court, in September, by Inspector Skipworth. He found a man lying helplessly drunk in the roadway, and watching over him were his two dogs. So anxious were they that no harm should come to their master, that the officer, when attempting to take the man into custody, experienced the utmost difficulty in preventing the faithful animals from attacking him.

* * *

A horse belonging to a farm in the Fen country, finding its mate seriously ill in a field at night, went to the farmhouse and made a noise to attract attention. It was driven away, but returned, making the same demonstrations. The farmer went out and found the sick horse, which unfortunately died in a few hours.

* * *

Mr. and Mrs. David Frickelton, of Soult St. Marie, Ont., Canada, were saved from death, on June 15, 1903, by the sagacity of their dog. They were roused by the dog jumping upon their bed, barking and tearing off the coverings with his paws and teeth. They found the room full of smoke and themselves nearly stifled. An attempt to escape by the stairs proved futile, because of the smoke and flames. With a coil of clothes line Mr. Frickelton first lowered the dog out of the window, and then his wife. He was the last to leave. The house was reduced to ashes.

* * *

A brown and white cat, nine months old, saved two persons from being burnt to death at the Warren House Inn, near Wokingham, in August. Mr. William Bailey, brother of the landlord, retired to rest, and about 12.30 a.m. was awakened by the cat patting his face with its paw and purring loudly. He stroked the animal and went to sleep again. A minute or two later he was again awakened by the animal, which this time scratched his face and cried piteously. Then Mr. Bailey woke up thoroughly, and found the room full of smoke. He ran to the room of his brother's wife, where the heat and smoke were overpowering. The place was gutted, and the cat was responsible for saving both lives.

* * *

When Le Vaillant was travelling in Africa his dog was missed from the caravan. An attendant was sent back along the route and found him two leagues in the rear guarding a chair which had fallen from a wagon. He had apprehended his duty and tried to do it regardless of the cost to himself.

"My Dog and Me."

When fate's unkind, and every hope seems vain,
Or griefs oppress;

When coldly turning friendships
fill my heart

With heaviness:—

When, for a few bright hours,
from life's dark cares

I would be free,

Some lovely lonely country walk
delights

My dog and me!

To make me smile and notice
him, he'll strive

By all he can:

Where should I find more tender sympathy
In any man?

He'll whine, and gaze into my face as if

Those cares he knew:—

You'd wonder such an ugly sort of dog
Could be so true!

He knows if friends or strangers knock, or tramp
Across the yard;

He's getting old—but he's a famous chap

The place to guard;

To growl, and hear the echo of his voice,

He's mighty proud:—

You'd wonder such a tiny sort of dog
Could bark so loud.

But, soon as little Wilfred strokes his head,

He's quiet at once;

He'll "die," and "beg," or in the corner stand

To play the dunce;

And if that paper fool's-cap hides his eyes,

He doesn't mind:—

You'd wonder such a savage sort of dog
Could be so kind.

Ah me! from this small, dumb, obedient brute,
One lesson's plain;

He gives me all he has—his changeless love,

My own to gain!

His tongue can't tell a lie, nor can his heart

Deceitful be:—

That's why our friendship close and closer binds
My dog and me!

J. Reddie Mallett
(in *Torquay Times*.)

* * *

Books Received.

"A Return to Nature." By Adolph Just (B. Lust, 124, East 59th St., New York, 18 50, in cloth 28.)

This book advocates a return to natural methods of living, and it includes useful information concerning simple methods of treating diseases as advocated by Father Kneipp, Priessnitz, and others.

The author combats the luxurious and artificial habits of our modern civilization, exalts the hygienic and fruitarian principles which have been taught by the greatest of God's prophets in all ages, and challenges in a most emphatic manner, and with many arguments, the popular delusion that Jesus and His earliest disciples were addicted to the unnatural and vicious habit of flesh-eating.

* * *

"The Gospel of Simplicity." By Godfrey Blount, B.A. ("The Simple Life Press," 5, Water Lane, London. Price Threepence.)

This powerful plea for a return to country life and handicraft, written by one of the Members of our Order, sounds a note that is much needed at this present time, and it deserves the widest circulation. In order to give our readers a comprehensive idea of the contents of the booklet, some lengthy extract are printed on page 129.

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